The Boke of Demaundes
of ye Scyence of Phyloso-
phye & Astronomye
between Kynge Boctus
& Phyloſopher Sydracke

Impr. by Robert Wyer

706

E3186-X

Hebr 171 – 57.

2/1 in WA.

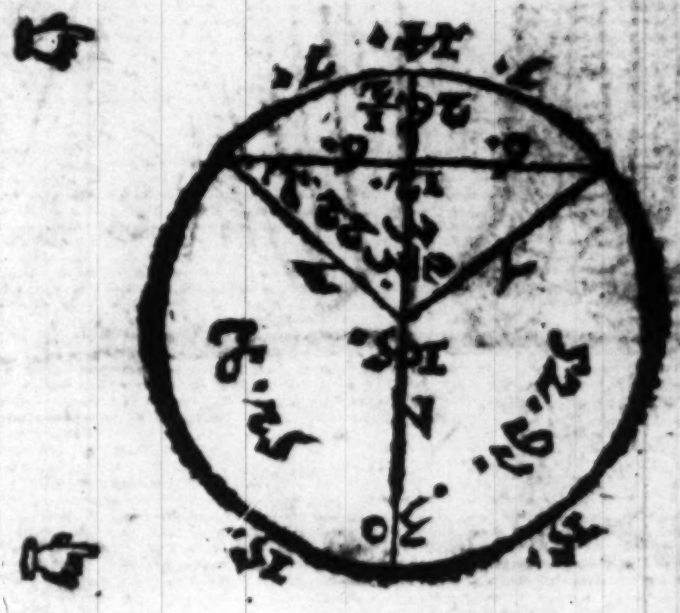
75 A 7

Sr Herbert writes Ye Vo
that he has never seen the
Tract, but has a Book [illegible]
what similar to it in verse
wch contains 362 questions &
answers - see Typog. Ant. p. 3
& the from Farmer Biblioth. p. 1
Campedenus Hugo, qui postquam
magnam Xti orbis partem perlus
travit, Linguarum Europaearum
peritissimus evasit. Translul
e gallico idiomate in anglicum
Typhmoo - Historiam de Boeth
Maurorum & Setulia rege, ac
quodam Sydraco Astronomo: in
400 questiones cū Sydraci respon
Gr. & Pit. anglice lita: Ye Histo
of K. Boethius & Sydrach, how

founded in learned Men, &
Knight of them drunk strong
wyn in ye name of ye trinitie, &
d him no hurt. Also his dignite
e the learned of ye Bookes of Noe.
Also his Prophecyes, that he had
revelation of ye angel. Also
his answeres to ye questions of
ysdom both moral & natural.
with moche wysdom. contayned
Number 365. translated out of Frenche into englisshe
per. pr. Johannis Tevyne. Lector
le Profyte & commodite. Por. l. 6.
Men may fynde in olde bokys
examine. Printed at London by
Thomas Godfray: at ye Coste & charge
of dan Robert Saltwood Monk of Saynt
Austen, of Canterbury, cum privilegio
regali. A. MDX Mo in margine. Mo
Bibl. Bodl. Land G. 57. Tempore quo
Cornish se latet.

¶ The Boke of Demaundes.

of the sceyence of Phylosophye, and Astronomye, Betwene kynge Boctus, and the Phylosopher Sydracke.



Sydracke.

Kynge Boctus.

¶ The kynge asked, howe was the worlde made, and howe holdeth it. Sydracke, Answereth.

GOD made heauen and water, & when he wolde make man, after that the euyll Aungelles fell downe from heuen in abysme. He sayd that the world be made, and a none forthwith was his cõmaundement done. And the worlde was founded vpon the water as his pleasure was. And all the water that is in thayre it abydeth vpon the erthe, for it can not be so depe nor so parfounde but it must nedes abyde on the erth and as ye shall vnderstande that the same erth, and also this that is dyscouered hath other water vnder hym also, that sustayneth it. For the foundement of the erthe is the water, and the foundement of the water is the fyrmamẽt, and the one and the other

hangeth and holdeth togyther by the fyrmamente, and by the myghte and wyll of God. GOD of his great myght made the worlde to the semblaunce of an egge, as in lykenes the shell of the Egge is the fyrmament, that enuyrons and goeth all aboute the world, and the whyte of the egge is the water that is betwene the fyrmament that enuyrons and goeth aboute the erth. The yelke of the egge is the erth that enuyroneth all aboue with water, and set vpon the water. In lykewyse as the yelke of the egge that is set and enuyroned all aoute w the whyte of the egge. The rede that is betwene the yelke and the whyte of the egge, that be the folkes that be on earth, euen as the rede is on the yelkes, thus is the forme of ỹ world. But then it is as rounde as a Bowle, that hath neyther heade nor tayle.

¶ The

¶ The kynge asked, mounteth the sonne more vpwarde then he descendeth, or descendeth he more then he mounteth. Sydracke, Answereth.

The sonne by the morowe when he ryseth red and clere he mounteth alway tyll halfe the day be past, that is called mydday. And then after the halfe day, he descendeth and cõmeth lower, tyll he go downe, and as red ye may se the sonne at his goynge downe, as at his rysynge, and as moche he descendeth downwarde as he mounteth vpwarde.

¶ The kynge asked, the sonne doth he mounte & descende as wel by nyght as by day. Sydracke, Answereth.

When the Sonne appereth to vs, heare, that he goeth downe and fayleth vs, he sheweth to other folke

in another countree, that be in the o-
ther parte of the worlde, and he she-
weth hym in his turnynge to them,
that the day aprocheth to as he doth
vs, when the daye cõmeth and lygh-
teth vs. And at after mydnyght, tyll
it be day he goeth lower to them, to-
ward vs wareth hygher, for to them
he aprocheth in the nyght, and to vs
in the day, & when he fayleth vs he ap
pereth vnto them ī another countre.

¶ The kynge asked, why groweth
the Moone, and at somtyme wareth
lesse and lesse: Sydracke, Answereth.

THe Moone appeareth & semeth
to vs that she groweth, and o-
ther whyle wareth lesse, and all this
appereth to vs, for the sonne and the
tornyng of the fyrmament, for al the
whyle that she is agaynst the sonne,
she is couered, and appereth vnto vs
that

that she waxeth lesse. And whā it appereth to vs that she is al kayled and sheweth nothyng, than she is approched nyghe to the Sonne, and leseth all her lyght, for the couerynge of the sonne. And at the same poynete that she kautes all her lyght to vs, at the same poynete the sonne passeth her, for the mouement of the tyrmamente, & then she dyscouereth on the other parte of the sonne, and then she is newe semynge to vs here, and for the feble lyght that we haue, we maye not se her at that poynete. And euerye .xv. dayes she groweth, & other .xv. dayes she waneth and waxeth lesse.

¶ The Kynge asked, what is the reason that in some place in the worlde, the Clyps of the Sonne and of the Moone maye be sene, and in some place it maye not be sene.

Sydracke Answereth.

¶ The

The Sonne maketh his Clyps, aswell by day as by nyght, and by nyght as by daye, for when we haue day here, other folkes haue in other places nyght, and when it is nyght here with vs, it is day w̄ them for the fyrmament neuer ceaseth turnynge, and therin abydeth the sonne the Moone, and the starres, that enuyron and go aboute all the worlde, and at no tyme they fayle not theyr lyght, for whē theyr lyght fayleth to vs here, they shewe it to other folkes in other places, and when it fayleth other folkes there, it sheweth to vs here. And al this is for the roundnes of the world, for the world is all roū de as an balle, for when the Sonne draweth lowe, he gyueth his lyghte to that parte ẏ he draweth lowe to, and then it is derke behynde hym, as and a man helde a candell lyght before hym the vyage of hym shuld haue

the

the shadow. And so in lykewyse doth the sonne aboute the fyrmament, by cause of the roundnes of the worlde. This is the daye and the nyght, for God made the nyghte for the reste of man, and for other creatures. And therfore when the Sonne is in the clyps here with vs, we haue it by day and therfore we may se it, and then it is nyght with other folkes, and therfore they maye not se it, for the shadowe of the erth Also when the sõne is in the clyps w other folkes they haue daye, and we haue nyght, therfore they may se it, and we may not se it, for the shadowe of the earth. And lykewyse is the Moone as the Sõne in the clyps, when tyme and season is, aswell by daye as by nyght. And therfore it is day with vs when it is nyght with other folkes. Howe be it that the fyrmament maketh alway his turne for our day and our nyght

is all one, for where soeuer they turne they haue alway lyght & resplendour and brightnes that God of his grace hath gyuen them.

¶ The kynge asked, is there any poynte in the daye that is good. Sydrack Answereth.

AT that poynt that the Moone maketh her turne at, the. xxvi. poyntes after, thou shalte haue a good poynte: & from the poynte at. C. lvij. poyntes, another. And from that at. CCC. lxxvij. poyntes, thou shalte haue another. And from that poynte at. v. M. ij. poyntes ỹ shalt haue another. And from the poynte at. vij. C. xi. poyntes thou shalt haue another. And from the poynt at. CCC. xvi. poyntes thou shalte haue another. That is to say, poyntes in euery Moone where the. xxiiij. houres of the day and of the nyght ben.

¶ The

¶ The kynge asked, howe shulde a man knowe the euyll poyncte. Sydracke, Answereth.

AT euery tyme that the moone is newe, thou shalt tell by .xvij. tymes .xvij. poyntes, and at euery tyme of the .xvij. poyntes, or as many houres as the Moone is newe i that day that poyntes after, and the second, the thyrd, the fourth, & the fyft be euyll, & then ye shall counte yet almany poyntes as ye haue tolde and counted before, .v. poyntes after ben euyll poyntes. And alway to counte this counte, the houres begyn, whan the Sonne goeth downe, and the nyght and the daye be .xxiiij. houres. And they begyn as the sonne goyng downe, bycause the nyght was before the daye.

The kynge asked, is there any other folkes vnderneth vs that se the lyght of the fyrmamente as we do. Sydracke, Answereth.

For bycause of the roundnes of the worlde there are folkes vnderneth vs that seeth the lyght of the fyrmament as we do, and also theyr fete go agaynst our fete, and that is for the hyghenes and longnes of the parties of the world and for his roundenes, for the Eest parte is moch hyer where the Sonne ryseth, then the west parte where the Sonne goeth downe. when the sonne ryseth in the Eest, then it is dawnynge of the day in the west. And also when the sonne goeth lowe in the west, thē it is eurn nyght in the Eest, for the greatnes & roundnes of the world, for whyle the sōne shall make one shadowe on erth of .iiij. then shall the fyrmament ha-

ue

ue course in his towre. M. leagues. It is not to be vnderstand that the sõne chaungeth not nor cõmeth not so lowe as the erth, nor nye to it, but a great tyme and a great way from the erth almoche as the length of the erth is from the one heade to the other, and almoch agayne, and is more ferther for to go vp, then for to go downe. There is a lande an folkes dwellyng therin, that the Sonne abydeth not there but one houre of the day, and a none it is nyght. There is another lande where it is darke alway as it were nyght. And whan it is iii one place of world wynter, in another place it is sõmer. And whan it is sõmer there, it is in the other partes wynter and all this is by the reason of the Sonne that taketh another way, by the volent and wyll of God euery yeare.

¶ The kynge asked, how longe, how large, and howe thycke is the worlde. Sydracke, Answereth.

FOr soth the worlde is as moch of length, as of largenesse, and of thyckenes the same, for it is all as rounde as an apple. And who wolde go, from one heed to the other ryght through the worlde, and went euerye day well and cõmonly, from the morow tyll euen, and the brede of the see that is betwene Est and west, were all ferme lande and erth, and all the worlde were as playne as the paume of a mãnes hande, no man might go from the one heed to thother, in lesse then a .lx. dayes, and the largenesse, and thyckenes is as moche.

¶ The kynge asked, maye any man go aboute the worlde. Sydracke, Answereth.

There

There is no man that may go or turne aboute the worlde, and a man myght lyue a. M. yere and more, and all the earth were fermest playne, and yf he wolde go he shulde fynde so many countres, hylles, mountaynes, and dales. That he myghte not passe them in no wyse, and also he shuld fynde so moch drought and drye places, that he shulde not fynde one sope of water. And also he shulde fynde many perylous and dyuers beastes, and foules, that he shulde be slayne and deuoured, and yf he might passe all these perylles, yet he shulde fynde so great deserte, where there is great obscure and darkenes that he shulde se no syghte. And yf he shulde passe all this, yet he shulde fynde so great & mernaylous chynes & caues in the erth, by the which the see that is called the see Betee, that passeth thorough the lande, and partes one

coun-

countre from another, and by many reasons he might not go it. And yf it were so that a fowle shuld flye, yet he myght not do it, for the great thurst and hunger that he shuld haue, for he shulde fynde no fode, and also for the great wyldernes, & for other fowles that wolde slee and deuour hym, and for many other reasons.

¶ The kynge asked, how many landes is there. Sydracke, Answereth.

There is but one lande, but for the reason of the See that entreth throwout it, and parteth it in. iii. partyes, therof there are named. iii. Countres, withouten Iles in the see, but all is one lande ferme, and all be vpon one foundement, and all GOD formed and made in one houre, and all at ones. And a man were all beneth vnder the worlde, whiche were vn-

vnpossyble for any man to be there, but by the wyll of God he myght wel be, and went all aboute and beheelde well, he shulde fynde that all the erth and lande were one as well there as the see is not, as there as she is, for so perfounde and depe maye no man be vnder her, but that same earthe, hath yet other water vnder her, that sustayneth her.

¶ The kynge asked, myghte a man sayle so longe in a shyp, and he had wynde and wether at his wyll, on the see, that he myght come nyghe to the place where the fyrmament turneth aboute. Sydracke, Answereth.

AND a man were in a shyp, and the see bare hym, and the wynde put hym forth alway forwarde, and sayled. x. yere on the see or more, and that Shyp parted from the East, she

chuld be a great whyle after that, or
che came into the weſt, and alſo and
che departed from the weſt che chuld
be as longe or che aryued in the Eaſt
And alſo in lykewyſe in the trauerſe
and ouerthwart the worlde, and yf it
ſo were that it ware the wyl of God
that a mā were as great and as bol
de and hardy as all the worlde, and
he were nyghe vnto the fyrmament,
where he turneth about by. M. le-
gues or more, the feere that he chuld
haue when the fyrmament maketh
his turne, and of the tempeſt & noyſe
that he maketh and of his mouynge
that great and bolde hardy man, as
all the worlde chuld be deed anone at
that ſame houre, and chuld not lyue
one houre, nor myght not, howe be it
that a man were as hardye and as
great as is aforeſayd, and yet the fir
mament ſeaſeth not alway to turne
by the wyll of God.

¶ The

¶ The kynge asked, shall all the erth be enhabyted with folkes.
Sydracke, Answereth.

ALL the earth shall be enhabyted, and shalbe deuyded in .iij. parties. The fyrst partye is named Alye Le Grande, and is as great as the other two. And this partye dureth from Septentrion by Orient tyl myd dye. The seconde partye is named Europe and dureth from Occydent vnto Septentrion. The thirde partie is named Auffryke that dureth from myddy vnto Occydent.

¶ The kynge asked in what place is paradyse Terrestre.
Sydracke Answereth.

PAradyse terrestre is in the fyrst region of Alye le grande towar Orient, and there is none erthly man that

that may come there but god or his Aūgels lede hym and guyde hym thyther For this Paradyse sythen that Adam was cast and dryuen out ther of by an Aungell, anone forthwith it was enuironed al aboute with great fyre that dureth frō the erth vnto the skie aboue that no mā may enter nor come therto. And also there is all aboute Paradyse great wyldernesses where there is great multytude of many dyuers and peryllous beastes.

¶ The kynge asked, in what place is hell. Sydracke, Answereth.

HEll is in the myddes of Auffryke vnder the erth and is set in the myddes of earth, as a karnell of an apple is in the myddes of the apple, for as moche erth is there aboue as beneth. And there be the soules, that be dampned in great payne and turment without ende. ¶ The

¶ The kynge asked, may there come any tokens or Sygnes, that a man may se boldely out of heauen or hell. Sydracke, Answereth.

A Man may se opēly the waters that commeth from Paradyse Terrestre, for there is a well springe of the which. iij. Ryuers cōmeth out of it. And one of those. iij. Ryuers goeth by the parties of myddy toward Orient, and falleth into the see of Occydent, and that aryseth oute of hell agayne ẏ is in the parties of Ynde. And the other two Ryuers, aryseth agayne in Ewrope of an hyll there, & there passe by many cōtres, tyll they mete, and then they fall into the see, as nature requyreth. And also a mā may se in Auffryke openly. ij. hylles, that be souppyall of hell, & they cease not nether day nor night and be euer brennynge with fyerse fyre.

¶ The kynge asked, what is the cau
se that the blode of a man, the bray=
nes, the mary, and the waters gro=
weth and waxeth lesse and moze.
Sydzacke, Answereth.

When God made the kyzmament
the. bij. Planettes, and the. xij.
Sygnes, and stablysshed and ozday
ned them foz to lyght the wozld, thā
he stablysshed & ozdayned, as a lozde
that the blode, and the braynes, and
the mary of mankynde, and the wa=
ters also shuld waxe and wane as the
Moone doth, that is moze nere the
erth then any of the other planettes
And also she groweth and waneth in
heauen, but to vs here on erth it se=
meth & appereth to vs that she grow
eth & waneth here. And all this is by
cause of the mouement of the kyzma=
mēt, & foz the turne that she maketh,
foz she goeth all aboute the wozlde.

¶ The

The kynge asked, is any man the
worse yf he be poore, or sonne to a poore
man, or bonde to another, or not so
well fauoured as another.
Sydracke, Answereth.

As spiritually and against god
a man is neuer the better, nor
neuer the worse for his riches, nor for
his pouerte, nor for his euyll fauour,
but for his workes and dedes yf thou
be ryche and puyssaunt, and I poore,
yet with all my pouerte, God hathe
gyuen me forme of man, as he hath
done to the, for as well am I borne
of a woman and gotten of a man as
thou arte. And also I haue a spryte
as thou haste. And I haue also my
poore body all hole, and complet and
my argumentes as thou hast in thy
ryche body. And when thou shalte de
parte & go to another worlde, ỹ shalt
go as poorely as I. And for thy ry=
ches

thes nothynge may not be the better but onely by thy good dedes and wor kes. And thoughe I be bonde, or cõe to a bonde man, I am neuer the wor se so that I lyue Godly and truly and clenly after the cours and nature of man. Such is the world, for some be riche and some be poore, and some be fayre and some fowle. And at theyr ende they be all one of byrthe, of lyfe, and of death, and of all other thyng of the body. And not one better than another to God warde, but onely by theyr good workes and dedes. And he that beleueth otherwyse, beleueth folyoullye.

The kynge asked, whiche is the moste delectable place in the worlde. Sydracke, Answereth.

The moste delectable place in the worlde, is there as the herte of man

man loueth, and hath wyll to be, for
and a man were in the fayrest place
of the worlde, and had all that euer
myghte be necessarye and nedefull to
hym, and he loued another place bet-
ter, that fayre place shulde lyke hym
nought, agaynst the loue that he had
into another place, howe be it that it
were ryght fowle. And yf a mā were
in the most byleft & fowlest place that
is, and he loued well that place, yet he
wold thynke that it were the most de-
lectable place in the worlde, bycause
that he loued it, and therfore we may
say that the most delectable place in
the world is there as the hert loueth
and delyreth, be it fayre or fowle.

¶ The kyng asked, whē all this wor-
de was all water, was their in ꝑ wa-
ter any fysshe. Sydracke Answereth
NAy forsoth, for when God made
other creatures he made all fy-

ches, for in the water there was no creature mouable, nor other creatures nor none other thinges but great Tenebres and derkenes, and in that water was the holy ghost, as a great lyght. And wyt ye wel without doute that no Aungel nor Archaungell nor no creatur that euer was, nor is, nor shalbe, coulde not krō that tyme forwarde knowe all the puyssaunce and the myght of God our creatoure.

¶ The kynge asked, whether is more the grauel of the erth, or the droppes of water of the see. Sydracke, An.

The Grauell of the erth is moch more thā be the droppes of the water of the see. For one handefull of Grauell, mounteth a great quantyte of droppes of water. For the verye small Sande and Grauell is moche smaller then the droppes of water.

And

And the water may not be in no par
te, but she be vpon the erth and vpon
the Gzauell, and the Grauell sustay-
neth the water and bereth it. And in
many places in the woꝛld, Gzauell is
ryght great and ryght harde in ma-
ny partes of the woꝛlde that a man
shall fynde no dꝛop of water, and in
the depest of the see, it can not be so
depe but that there is Gzauel & erth
vnder the moste depest. And therfoꝛe
there is foꝛ one dꝛop of water a. C. of
Gzauell. Foꝛ all the water in ꝑ woꝛld
resteth vpon erth and vpon Gzauell,
and often tymes when a man taketh
away the erth he fyndeth water, the
hard Rocke, and that Rocke standeth
vpon Gzauell. And foꝛ this reason, &
foꝛ the smalnes of the Gzauell, and
foꝛ the most parte where there is no
the Gzauell, there is no dꝛop of wa-
ter. Therfoꝛe the Gzauell is moche
moꝛe thē the dꝛoppes of water in the

lee. But ye shall vnderstande that we speke not of the water, ꝑ sustayneth and bereth all the erth in the worlde.

¶ The kyng asked myght a man nō bre the droppes of the water of the see or the Grauell of the earth. Sydracke, Answereth.

AND the worlde were greater thē it is a. M. tymes, and a. M and were all ferme erth, and that it ꝺured a. M. tymes a. M. yere goyng and were all enhabyted with folkes, the day and the nyght he. xxiiij. houres, and euerye houre is a. M. lxxx. poyntes, and in euery poynte were borne a. M. M. tymes men, & as many women, and they were all full of heer, and for euery heer shulde haue a. M. M. tymes droppes of water of the see. Yet the droppes of the see water. And yet the myserycorde and the mer-

mercye of God is more then the one and the other, or all other thynges ꝑ be in ꝑ world or were or shalbe vnto them that seke to haue it & deserue it.

¶ The kyng asked, whiche of the. vij. planettes gouerned the world before the tyme of Noes flodde.
Sydracke, Answereth.

Before the tyme of Noes flodde there were. ij. Planettes that gouerned the world. And tho were Saturnus & Jupiter: and Mars began to gouerne ꝑ world before that flod. CC. xliiij. yere, for fro the begynnyng of Adam to the tyme of Noe it was ij. M. cc. xliiij. yere. And the. ij. M. yere gouerned Saturus and Jupiter, euerythe of them a. M. yere. And Mars began to gouerne the worlde before the flod of Noe. CC. xliiij. yere. And after Noes flod, Mars gouerned tyl

 his

yis. M. yere were ended, ỹ is to wyt, he gouerned after the flod. bii. C. lvi. yere. And nowe in our tyme Soll gouerneth the woꝛld, & thus shall ende all the other Planettes, foꝛ euerych of thē shall gouerne the woꝛld a. M. yere by the wyll and cōmaundement of God. And when these. bij. M. yere be passed and and gone, from thense foꝛth the woꝛld shall dure at the wyl, pleasure & cōmaūdement, of almygh ty God, foꝛ ferther I cannot say.

¶ The kyng asked, of the goodnes & harme that cōmeth of wyne.
Sydꝛacke, Answereth.

NOble kynge Alexandꝛe, foꝛget not to take tarte syꝛopes in the moꝛnyng fastynge whan flumatyke humours abounde to moch. Foꝛ it is pꝛofytable and wasteth them moche also I meruayle that any man may

dye

dye or be lycke ꝑ eateth bꝛede of clene and good wheete, holsome and good flesshe, and dꝛynke good wyne of gra pes temperatly. And yf he kepe hym fro to moch dꝛynkyng, eatyng, & tra uayle. Yf lyckenes ouercome suche a man he must be healed as a dꝛonken man. That is to wit he must be wa-shed with warme water and than set ouer a rennyng water betwne. ij. gre ne wylowes, and his stomacke anoyn ted w an oyntment of sandꝛes, or sã dalles, & haue a fumygacion of fran kensence, and other swete spices, and it wyll do him moch good: and if any man wyll forsake holy the dꝛynkyng of wyne ought not to leue it sodeynly at ones but lytell & lytell, and to men gle it euery day w water moꝛe & mo re, tyll at last there be nothing but cle re water: & so he may kepe his helth and good cõplection. Thus gouerne thy body yf thou wylt lyue longe, and

kepe

kepe my doctrynes, & conſydre thele
thynges folowyng wherin nature cō
forteth greatly. That is to wyt good
ly paſtymes, lyght of great richeſſes
great reuerence, victory ouer enemy=
es, fedynge on good meates, noyſe of
mynſtrally, lyght of precious garmē
tes, often herynge of good tydynges
ſperhe of wyſe men, to enquere of thin
ges paſt and to come, and cōmunyca
tion with fayre gentylwomen.

FINIS.

Imprinted by me Robert
Wyer, dwellynge in the Duke of
Suffolkes Rentes, beſyde
Charynge Croſſe.

Cum priuilegio, ad
imprimendum
ſolum.

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION